A bryefe and *neceſſary Catechiſme* or Inſtruction.

Very needefull to be knowne of al Houſholders. Wherby they may the better teache and inſtructe their Families, in ſuch pointes of Chriſtian Religion as is moſt meete.

Not onelye of them throughlye to be vnderſtood, but alſo requiſite to be learned by harte, of all ſuch as ſhall be admitted vnto the Lords Supper.

PSALME. 34. 11.

Come Children, harken vnto me, I will teach you the feare of the Lorde.

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BODLEIAN

8° Z. 90. Th. 151

A shorte Catechisme

containing a declaration of the true way to life euerlasting. Very meet to be knowen of euery one, before *they be admitted to the Lords* Supper.

Question.

What is the cheefest thing which euery one ought to be most careful of as long as they liue?

Aunswere.

Euery one ought to bee moste careful of these two points.

First and chefly how we can be saued in the [a] day of iudgement, before Gods iudgement seat, and so [b] come to life euerlasting.

Secondly, how to [c] liue according to Godes holye will during our life: In whiche twoo pointes wholly standeth the glory of God, so muche as of man ought to bee sought for.

a Mat. 6.26 1.Pet. 1.9.
b Math. 6.33 & 25.34
c Luk. 1.75 Ephe. 1.4 & 2.10, 1.Pet. 1.15

Question.

How can we know this, how we are dis-

charged before Gods iudgement seat?

Aunswer.

We can neuer knowe how we be discharged before the iudgement seat of God, vntil such time as we know our own [a] miserable estate by reason of the greatnes of our synnes, and the horrible punishment which we deserue for them.

a Math.9.12 13. 1.tim. 1,25 Mat.11.18

Question.

How dost thou knowe the greatnes of thy sinne, and the horrible punishment due to the same?

Aunswer.

The greatnes of my synne, and the horrible punishment therof I knowe by ye [a] law of God, [b] rightly vnderstood, the sum wherof is contayned in the tenne commaundements.

a Rom.3.20 Rom.7.7. 8.9.10.11 12.&c. Rom.5.20 Gala.3.19

b Rom.7.9

Question.

Rehearse the ten commaundements.

Aunswer.

God spake all these words, and said: I am the Lord thy GOD which brought thee out of the land

Exo,20.1

land of Egipt, out of the house of bondage.

1 THou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe anye grauen image, nor the lykenes of anye thing that is in heaue aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them nor worship them: for I the Lord thy God am a gelious God, & visite the synnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me; And shew mercye vnto thousandes, in them that loue me and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vayne; For the Lord wyll not holde him gildes that taketh his name in vaine.

4 Remember thou keepe holye the Sabboth daye: Sixe daies shalt thou labour and do all that thou hast to do. But the seuenth day is the Sabboth of the Lord thy God: In it thou shalt do no manner of worcke: thou and thy sonne, and thy daughter, thy man seruaunte, and thy mayde Seruaunte, thy cattell, and the straunger that is within thy gates. For

in six dayes the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

5 Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wife, nor his man seruaunt, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What is the first commaundement?

Aunswere.

Thou shalt haue none other gods but me.

Question

What is the meaning of this Commaundement?

Aunswer.

The Lord God straightly chargeth vs in this first commaundement that we worship God alone, which

which worship standeth in foure poynts: First, that we [a] loue God aboue all. Secondly, ỹ we [b] feare God aboue all. Thirdly, that we make our prayers to [c] none, but to God. Fourthly, that we [d] acknowledge God alone to be the guider, and gouernour of all things: [e] of whom we receiue all the benefits that we haue. and therefore that [f] we trust and stay vpon him alone

a
Mat. 10. 37
Phi. 3. 8. 19
Coloss. 3. 5
Ephes. 5. 5
Math. 6. 24

b
Mala. 1. 6.
mat. 10. 28.
Jer. 10. 2. 7

c
Ro. 10. 14.
1. Reg. 8. 39
Jere. 17. 9
10.

d
Psal. 135. 6
et. 115. 3. et
145. ℣. 9

e
Jam. 1. 17.

f
Jere. 17. 5
℣. 48. 7
Esay. 31. 1.
2. 3

Question.

What is the second commaundement?

Aunswere.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of anye thing that is in heauen aboue &c.

Question.

What is the meaning of this Commaundement?

Aunswer.

In this second commaundement be contayned three things.

First, that we should not [a] think God to be like either man or woman, or any other thing, and therefore

a
Deu. 4. 16
Act. 17. 29
John. 1. 18
1. tim. 6. 16
1. John. 4. 12.
Esa. 40. 1
25 et, 46. 8

fore that we make no Image of God in any case.

b Leui.26.1. Exo.34.13 14.15. Deu.4.23 Psa.97.7 106.36. Es.44.17 Dan.3.5.6

Secondly, that we make no Image of any other thinge eyther to b worship the Image it selfe, eyther God, Saint, or Angell by the Image, neither yet to this end to be the c better put in minde of god by the Image.

c Abac.2.18 Jer.10.8

d Joh.4.23 Mat.15.9 Esa.29.13

Thirdly, that we worshippe not God in any other d outward worship, according to our owne fantasies, but e as God commaundeth vs in his woord.

e Deu.12.32 et.5.32. Pro.30.6 Josua.1.7 Apo.22.18

Question.

What is the third commaundement?

Aunswere.

3 Thou shalt not take the name of the Lord thy God in vaine.

Question.

What is the meaning of this commaundement?

Aunswere.

God chargeth vs in this third cõmaũdement these three things

a Deutr.28 58.89.60

First, that we vse with moste hie reue-

reuerence the name of God when-
soeuer we either speake or thinke
vpon him.

Secondly, that we neuer blas-
pheme the name of God by [b] cun-
ning, Witchcraft, Sorcery or
Charming or any such like: nei-
ther by curſing nor banning.

Thirdly, that we neuer [c] ſweare
by the name of God in our cõmon
talke, although the matter be ne-
uer ſo true: But onely where the
[d] glory of God is ſought, or the
ſaluation of our brethern, [e] or al-
ſo before a Magiſtrate in witneſ-
ſing the trueth, when we are ther
vnto lawfully called. In whyche
caſes wee muſte [f] onely ſweare
by the name of God. But as for
Saints, Angels, [g] Rood, Booke,
Croſſe, Maſſe, or any other thing,
wee ought in no caſe by them to
ſweare.

Jere.10.6
Pſam.8.1
1 Cron.29.
13.
Deu.18.10
11.12.
Eſay 8.19
et.47.9.
Mala.3.5
Gala.3.20
Act.19.13
16.
Matth.9.34
35.36.37
Jam.5.12.
d
Joſu.2.12.
2 Cor.2.23
e.11.31
Gala.1.20.
e
Exo.22.
11.
f
Deu.9 13
e.10.20
g
2.Cor.1.23
h
Jere.57
e. 2.16.17
Amo.8.14
Soph.1.5

Queſtion.

What is the fourth commaundement?

Aunſwer.

Aunſwere.

4 Remember thou keep holy the Sabboth day.&c.

Queſtion.

What is the meaning of this commaundement.

Aunſwer.

The hallowing of the Sabboth day, is to [a] reſt from our labours in our calling: and in one place to aſſemble our ſelues togither, and with feare & reuerence to heare, mark, and [b] lay vp in our hartes the word of God [c] preached vnto vs: To [d] pray altogither ẏ which we [e] vnderſtād, with one conſent: And at ẏ times appointed, to [f] vſe the Sacraments in faith and repentance: And all our life long to [g] reſt from wickedneſſe, that the Lord by his holy ſpirit may worke in vs his good worke, and ſo begin in this life, ẏ euerlaſting reſt.

a Deu.5.14. Exo.16.26

b Mat.13.23

c Luke.4.16. 21. Acts.20.7 et. 15.21. 13.15.27

d Mat.18.19 1.Cor.14. 16.17.

e 1.Cor.14. 16.17.

f 1Cor.11.33 Act.20.7 et.24.2.

g Nu.29.7 Hebr.4.9 10

Queſtion.

What is the fyft Commaundement?

Anſwere.

5 Honour thy father and thy mother.

Queſtion.

Question.

What is the meaning of this Commaundement?

Aunswere.

The meaning of this fift Commaundement is, that we should honour (that is to say) loue, feare, obey, and releeue our [a] Parents, or any other that are vnto vs in their steed: As our [b] Princes, rulers, and Magistrates: [c] our Pastors & Teachers: our [d] Maysters, and al others which are aboue vs in any calling, placed by God the aged and grayheded: and that all Superiours shew them selues in deede Parentes, in [e] defendyng and guiding their inferiours.

a Leuit. 19.3 Colo. 3.20. 22.23.24. Ephe. 6.1.

b Exo. 22.28 Rom. 13. Titus. 3.2

c Heb. 13.17 1 The. 5.12 13.

d Eph. 5.6.7 Tit. 2.9.10

e Leu. 19.32.

f Colo. 3.19. 21. Ephe. 6. 9&c.

Question.

What is the first Commaundement.

Answere:

6. Thou shalt doo no murther.

Question.

What is the meaning of this commaundement?

Aunswere.

First

a Gene.9.6. Deu.5.17

First the Lord GOD forbiddeth vs in this first Commaundement all a killing, b fighting, and c quarelling, d all reproches mockes, and taunts.

b Math.5.39

c Colos.3.13.

d Leu.19.14

Secondly, he forbiddeth all killing in hart, that is all e anger & malice, f all desire of reuenge.

e Leuit.19 17.18 Mat.5.22.

f 1.Joh.3.15

Thirdly, on the other side he cõmaundeth vs to preserue life, by exercysing g the woorks of mercye and compassion towards our brethern, yea euen towardes our enemyes.

g Exo.20.22 Mat.25.35 Esai. 58.7. Ezec. 18.7.

Fourthly, to h loue one a nother inwardlye in hart as our selues, yea euen our enemyes, and them that hate vs.

h Mat.5.44. Leui. 19.18 Luke.6.27. Rom. 12. 17.18.19. 20.21.

Question.

What is the seuenth commaundement?

Aunswere

Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Aunswere,

We

We are forbidden in this seuenth commaundement, first, all [a] adultery, fornication, & all other [b] vncleanes in our bodyes.

Secondly al [c] vnpure thoughts and lusts of the hart.

Thirdly, all other things which might intice to such vnclennes, as all vnchaste [d] behauiour, [e] filthy talke and songs, [f] wanton apparel, leud and idle pastimes, [g] gluttony, drunkēnes, [h] houses of open Whoredome, and whatsoeuer els may allure vs to vncleanes.

Fourthly, on the other syde hee commaundeth vs to keep our bodies and soules [i] chaste and pure, as temples of the holy ghoste: Or if the [k] gift of chastitie be not giuen vs, then to vse the lawfull remedy appointed by God, whiche is mariage.

[a] Leui. 18. 20. & 19. 29. Deu. 23. 17.
[b] Le. 1. 18. 22.
[c] Mat. 5. 28.
[d] Eccl. 3. 16. Ro. 13. 13.
[e] Ephe. 4. 28. & 5. 3. 4.
[f] Deu. 22. 21. Esai. 3. 18. 19. 20. 21.
[g] Ephe. 5. 11.
[h] Deu. 22. 21.
[i] 1. Cor. 6. 15. 19. 20. 1. Thes. 5. 4. 5.
[k] 1. Cor. 7. 2. 9. Hebr. 13. 4.

Question

What is the eight commaundement?

Aunswer.

Thou

Question.

What is the meaning of this Commaundement?

Aunswer.

In this eight commaundement the Lord God forbiddeth all [a] stealing & robing in outward deeds.

Secondly, hee forbiddeth [b] all stealing in hart, that is, all desire of any mans goods wrongfully.

Thirdly, he forbiddeth [c] all deceit and wrongful dealing.

Fourthly, on the other side hee chargeth vs that we be [d] content with that portion of goods which the Lorde giueth vs: to [e] applye our selues in our vocation and calling, to get our own liuing, and to liue of that which is our own, and also to be helpful vnto others.

Question.

What is the ninth Commaundement?

Aunswere

9. Thou shalt not beare false wytnes against thy neighbour.

Question.

a Leui. 19. 11 Deut. 5. 19

b Eph. 5. 3. 5 Colo. 3. 5. Psa. 62. 10 Zach. 8. 17 Mic. 2. 1. 2 Act. 20. 33

c. 1 The. 4. 6. Exo. 22. 21 22. 23. Deu. 10. 17 18. 19. et 24. 14.

d Pro. 27. 27 1. Tim. 6. 6

e Gene. 3. 19 Ephe. 4. 28 2 The. 3. 10

Question.

What is the meaning of this commaundement?

Aunswer.

The Lord God in this ninth cõmaundement doth comaund vs first, that we should neuer [a] speake falsely in witnes bearing. [a] Pro.19.5. 9.et.21.28.

Secondly, that not onely in witnes bearing, but also in no other matter wee should neyther [b] lye, flatter, nor dissemble. [b] Ephe.4.25 Psal.15.2.

Thirdly, that wa should neuer tel false [c] tales behinde our neighbours backe, nor heare them of others: that we should neuer [d] beleeue any euil report behind their backes vntil wee fully knowe the certainty. [c] Psa.15.2. Pro.25.18 [d] Mat.7.1.2 Rom.14.4. Psal.15. Iame.4.12

Fourthly, in priuate offences to speake nothing, although it bee true, to the [e] hurting of our brothes good name, if by [f] priuate admonitions he may be woon. [e] 1 Cor.13.7 1.Pet.4.8. Pro.11.12. [f] Mat.18.15 16,17.18.

Question.

What is the tenth commaundement?

Aunswer

10 Thou ſhalt not couet thy Neyghbours houſe, &c.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

Heer the Lord in plain woordes dooth forbid all inwarde [a] deſire whatſoeuer is vnlawful to be don although we neuer [b] conſent vnto it, as the [c] rebellion of the fleſh, al [d] blot of originall ſinne, ſo that by corruption of the [e] olde man, all this commaundement moſte cleerly we may ſee the Image of that man that pleaſeth God euen ſuch a one in whõe nothing is impure neither in wil nor nature.

a Rom.7.7
b Gene.6.5. et.8.12 Pſa.20.9
c Rom.7.23
d Eph.4.22 Coloſ.3.9.
e Rom.6.6

Queſtion.

Canſt thou fulfyll all theſe commaundements without breaking any one of thẽ

Aunſwere.

These are the commaundements of almightie God, the perfect fulfilling wherof [a] no fleſh cã attain vnto

a Rom.3.23 Rom.8.3 et.11.32

vnto, no although I do all that I can, yet I breake them dayly both in thought, word and deed. 1. John. 1. 8 1. Ke. 8. 46. Pro. 20. 9

Question.

What punishment doth God appoint for breaking any one of them?

Aunswer.

The punishment for the breaking of the least commaũdement, euen in [a] thought, yea, if it were but [b] once broke in all my lyfe, is the euerlasting [c] curse of GOD, which containeth all y torments that can be deuised bothe of soule and body, and in the Scripture is called by diuers names to expres the pain, as [d] hel fire, the [e] worme that neuer dyeth, [f] vtter darknes, [g] burning Lake, [h] second death, damnation, and such like.

a Mat. 5. 28
b Jam. 2. 10. Gala. 3. 10
c De. 27. 26 Gala. 3. 10
d Mat. 25. 41 8. 10. 28
Mark 9. 43
e Mark. 9. 44 46.
f Mat. 22. 13 8. 25. 30
g Apo. 19. 20 & 20. 10. 14
h Apo. 20. 6 & 21. 8

Question.

Is there nothing which a man can do in this world to serue as a sufficient recompence to God for one sin?

Aunswer.

No, although I should giue [a] al

my goods to the poore, or suffer my bodye to be [a] whipped all my life long, or suffer any other punishment whiche might be deuised, it is not sufficient for one of my least sinnes.

a Luk.17.10.
b Colos.2.23 Apo.20.6 e.2.8 Rom.6 23 Gala.3.10 mat.25.41

Question.

Yea, but God is merciful, will he therfore punish sin so sharply: thinkest thou?

Aunswer.

Our God in deed is [a] mercifull, but he is also [b] iust and true, and therfore must needs of iustice and trueth punish mans sin with that punishment whiche hee hath appointed.

a 2.Cori.1.3. Psa. 145.8 e.86.15.
b Psal.7.9 Psa. 11.7. Rom.3.4 John.3.33.

Question

Séing then this punishment must néds be suffered, are we in our selues able to suffer it, and ouercome it?

Aunswer.

None is able to suffer [a] and ouercome this great punishment of sin beeing onely man.

a Psa. 130.3 Mat.16.25

Question.

Is there then no meanes at all whereby

we

we may be saued from these paines e-
uerlastinge?

Aunswer

The paines whiche our sinnes deserue, must needs be suffered by man, because God of his iustice must needs punish sinne in man, which was committed by man, & therfore our sauiour Christ being euerlastiug God, becam also [a] mã and hath fully [b] suffered whatsoeuer was due for mans sinne.

a
Gala. 4,4.
Hebre. 2.9.
10.14.15.
16.17, 18.
Hebr. 4. 15.
1. Tim. 2. 5
Rom. 8.3.4

b
Gala. 3.13
Rom. 4.25
John. 1. 29
1. Joh. 2. 1
2. Cor. 5. 21
Esai. 53. 6
Rom. 8. 3

Question.

Are not then all people discharged séeing the punishment is paid?

Aunswer.

None are discharged, sauing those that take hold vpon Christ, & his merits with a [a] true faith.

a
John. 3. 16.
18. 36.

Question.

What callest thou this true faith?

Aunswer.

This true and lyuely faith is a [a] ful perswation and assurance of my [b] hart grounded vpõ the [c] promise of God, and wrought in mee

a Col. 2. 2
1. John. 3. 2
Ephe. 3. 12
Ro 8. 38. 39
Ephe. 1. 18

b Ro. 10. 9.
Ephe. 3. 17
1. Cor. 1. 22

c
Ro. 4. 3. 18.
21. Ro. 10. 8
& 1. 16, 17.

by the [d] holy Ghost, wherby I am fullye assured that what so euer Christ hath wrought for mãs salvation, pertaineth not only to others but euen [e] to me, & is wholly mine, as surely as if I perfourmed the same in mine owne person.

d Ephe. 1. 17 18
2. Cor. 1. 22
et. 5. 5
1. Cor. 2. 10
2. Cor. 4. 13
e Ephe. 3. 17

Question.

How can it be that the sins are forgiuen thée, and yet according to Gods trueth fully punished with that punishment which God hath appointed for synnes?

Aunswer

By this my true faith I see my synnes both to be forgiuen. & yet fully punished, for in Jesus Christ to [a] satisfye Gods iustice, they bee [b] fully punished, and yet to me they be [c] forgiuen, because in me they be not punished, but in Christe for me, to set foorth Gods mercy, and therfore shall neuer be laid to my charge: In this maner therfore I see the Lord my God to bee bothe merciful and iust.

a 2. Cor. 5. 21
Rom. 3. 25
b 1. John. 2 1. 2
Gala. 3. 13.
Rom. 4. 25.
c 2. Cor. 5. 19
Psal. 23. 1.

Question.

Yea

Yea, but although the punishment of thy sinnes be paid in Christe, yet seing ther can no vnrighteousnes dwel with God: how canst thou stād before Gods iudgement seat as righteous & iust, seing thou hast no righteousnes, but such as is stayned with so many sinnes?

A unswer.

I stand as iust and righteous before ỹ throne of God, not clothed with mine owne righteousnesse, which I haue wrought in myne owne persō, but with the [a] righteousnes of Jesus Christe: Whiche righteousnes beeing taken holde vppon [b] by a true faith, is made mine. Thus am I iust in the sight of God, not in respect of mine owne woorks whiche I haue wrought, but taking holde vppon Christes woorkes to be mine by faith.

[a] 1. Cor. 1. 30. 2. Cor. 5. 21. Rom. 3. 22.

[b] Ephe. 3. 17. Rom. 3. 22. 28. John. 3. 18.

Question.

Doth not this make men to run into al syn and and wickednes?

Aunswer:

No, for this true faith as soone

a Joh.3.3.5. Ephe.4.23. Colo.3.8.9 Rom.6.4 et.12.1.2.

as it is wrought in vs a through the holy Ghoste, dooth frame our hartes a new, and causeth vs to b deteste, hate, lothe, and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our c whole delight & ioy in those things which be agreable to gods will, and causeth vs also to d expresse the same in our life and conuersatiō. or els it is no true faith, but a e dead faith

b Rom.7.23

c Rom.5.1.2 3.11.

d Rom,6.11. 12.13. Mat.7.18 John. 15.5

e Jam,2,17.

Question.

Rehearse the sum of this faith.

Aunswer.

I Beleeue in God the Father almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lorde: which was conceaued by the holy Ghoste, borne of the Virgin Marie. He suffered vnder Pontious Pilate, was crucified, dead and buried, he descended into hel, and the third daye he rose againe from death. He ascended into heauen, and sitteth on the right hande of God the Father almightye. From thence shal he come to iudge both the quik and the dead. I beleeue in the holy Ghoste

The

The holy catholike Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body, And the life euerlasting. So be it.

Question.

What is the effect of this Créede?

Aunswere.

This Creede containeth foure especiall pointes. First, that wee ought to beleue concerning God the Father. Secondly, concerning God the Sonne. Thirdly concerning God the holy Ghost. Fourthly, concerning Gods people called the Church.

Question.

What beleuest thou in the first parte concerning God the Father?

Aunswere.

First, I beleeue that God the father through Christ, [a] into whose bodye I am grafted by faythe, is not onely a [b] father of other faithful, but euen my father and therefore looueth me.

Secondly, that he is almightie

a Iohn.1.12. Rom.3.25 Roma.8.1 Gala.3.26.

b Rom.8.15. 1.Cor.6.18

c Ro.5.8.9. Esay.54.6. .7.8.

d. Esa. 45. 5, 6. 7. 12. Esa. 46. 10. 11. e. Amos. 3. 6. Jer. 10. 23. 1 Regū. 22. 19. 20. &c. Psalm. 139

that is, that he hath d all power in his hand, guiding and rulyng all things: so that nothing can be done in e Heauen earth, nor Hel, without his prouidence.

Question.

2 What beleeuest thou in the second part, concerning God the Sonne?

Answere.

I beleeue that Jesus Christ, one a God in substance with the father and the holy ghoste, b took flesh of the Virgin, and is become perfect man as I am, in all things, sinne only excepted: c and in my nature hath wrought for me whatsoeuer was needful for my saluation.

a Rom. 9. 5. 1. Joh. 5. 7. 20. Joh. 14. 10. 12. b. Rom. 1. 3. Mat. 1. 21. 12. c. Heb. 12. 14. Heb. 4. 15 Rom. 8. 5.

Question.

3 What meanest thou when thou sayest, He suffered vnder Poncius Pilate.

Answere:

Because ỹ maner of death which men doo suffer by the sentence of the Judge, and vnder the title of iustice, is more shamefull, sclaunderous and terrible, then if a man should

should dye naturallye in his bed. therfore Christe tooke on him our parson, to shew himselfe a before an earthly Iudge, and to be b condemned by the mouth of Pilate, he beeing then Iudge, that thereby we might be cleared before the iudgement seat of God.

a Psal.2.2. Act.4.27.
b Mat.27.26 Iohn.19.1. 13.23.

Question.

What meanest thou when thou sayest, Christe was crucyfied dead and buried?

Aunswere.

First I meane, in that hee was crucifyed, that hee suffered a the death of the crosse, which was an abominable & cursed death, b to deliuer me from the curse whiche was due for my sinnes.

a. Math. 27. 13.23.
b Galla,3,13 14.

Secondly, for asmuche as death was a punishment due vnto man for syn, therfore our Sauiour dyd suffer death: & by suffering, ouercame death. For in his death doth lye the principall point of our saluation: for if he had not bene truly dead,

c Dan.9.26. Esa.53.12 Jer.11.19. Roma.5.8 1.Co.15.3. 1.Peter.2. 24

ly c deade, we should be subiecte to eternal death and damnation.

Thirdly, he was buried for the more greater confirmation of hys death & resurrection. And to the intent to make it more certainelye knowen vnto vs, it pleased him also to be buryed after the common maner of mē, and that by two notable persons, d Nicodemus and Joseph of Arainathia, which was done also by the wyll and consent of Pilate, who caused the body to be deliuered vnto them.

d mat.27.57 mar.15.43. luk.23.53 Joh.19.38

Question.

What meanest thou concerning thys, that Christ descended into hell?

Aunswer.

Where it is sayd that Christ descended into hell, thereby I beleue that Christ did not onelye suffer in his bodye the punishment due to my body, a but also in his soule the punishmēt due to my soule, which was the tormentes of hell, second death

a Esay.53.4 8.10

death, [b] sorowes of death, and abiection from God: as it dooth appeere by the anguish of hys soule in the garden, [c] when droppes of blood issued out of his body, and also vppon the crosse, by [d] his lamentable cry to his father: For in a miserable case had we beene, if he had suffred onely the punishment due to our body, and not to our soules.

b Acts.2.24 mat.26.38

c Luk.22.44.

d Luk.23.46 Math.27.46.50

Question.

What fruite hast thou by this death of Christ.

Aunswer.

First I beleue that this death & punishment which Christe suffered, is the appeasing of [a] Gods wrath, and a ful satisfaction to God for all my synnes.

a Heb.9.12. 13.14.28. 1.Pet.1.24 1.Joh.2.2

Secondly, that [b] as he is dead for synne, so he wil cause synne to dye in my mortall body.

b Gala.5.24. Gala.2.19. Roma.6.6. 7.8.11

Question.

What profyt hast thou by the rising a-

gayne

ly c deade, we should be subiecte
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a Esay.53.4 8.10

death

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[b] Acts. 2. 24. mat. 26. 38.

[c] Luk. 22. 44.

[d] Luk. 23. 46. Math. 27. 46. 50.

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[a] Heb. 9. 12. 13. 14. 28. 1. Pet. 1. 18. 1. Joh. 2. 2.

Secondly, that [b] as he is dead for synne, so he wil cause synne to dye in my mortall body.

[b] Gala. 5. 24. Gala. 2. 19. Roma. 6. 6. 7. 8. 11.

Question.

What profyt hast thou by the rising a-

gayne

gain of Christe.

Aunswere.

First I am assured by his rysing from death, that hee hath [a] ouercome death, hell, and synne, & hath finished my iustification,

[a] 1 Cor. 15. 55. 56. 57. Rom. 8. 33. 34.

Secondly, that as hee is rysen from death, so he causeth me as a member of him, [b] to ryse from sin, and delight in righteousnes.

[b] Rom. 4. 25 Rom. 6. 4. Colo. 3. 1. 2. 3

Thirdly, his rysing agayne is a sure pledge [c] to me, that my body shall in lyke maner ryse againe.

[c] 1 Co. 15. 13 16. 20

Question.

What is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christ as touching his manhood is [a] onely in heauen: but [b] in his Godhed, and comfort of his holye spirit, he is with vs to the end of the world.

[a] Act. 1. 11. Act. 3. 21. [b] Act. 4. 51. Mat. 28. 20 Joh. 14. 16.

Question.

What good getteſt thou by the ascēding of Christe into Heauen.

Aunswere.

First

First, Christe his ascending into heauen is a sure pleadge vnto me, that [a] I shall in like maner as a member of him, by hys power, be receiued into Heauen in the same nature wherein he is ascended.

a
Iohn.14.3.
Philli.3.21.
Coll.3.3.4.
1.The.4.17

Secondly, Christ hauing ascended into heauen, [b] maketh contynuall intercessyon for me.

b
1.Iohn.2.1.2.
Heb.9.12.
et.24.
Rom.8.34.

Question.

What is the meaning of this, that Christ sitteth at the right hād of god the father?

Aunswere

Christe sitteth at the right hand of the father, that is, hath [k] all power geuen hym of the father ouer all thyngs.

a
Mat.28.16
Ephe.1.20.
21.22.

Question.

What fruite dost thou receiue by this, that Christ shall come to iudge the quick and the dead.

Aunswere.

To me that am a mēber of Christ it is a singuler comfort, [k] when I knowe assuredly that none shalbe my Iudge, but he that is my sauiour:

a
Ioh.19.25.
mat. 24.34.
mar.18.28.
mat.25.34.
2.The.1.10

b
2.Thes 1.8
Luk.21.25
mat.25.41.

our. But terrible it wil be to those that fle from Christ, b When they shall see him come to iudge them, whome they in their life time refused.

Question.

What beléevest thou in the third parte concerning God the holy Ghost?

3

Aunswere.

a
Ro.8.9. 10
11.15.16.
17
Galat.4.9.
Ephe.1.17
b
Eph.4.23
Psalm.1.3.
Colos.2.11
12.& 13

I beleue that God the holy ghost a sealeth into my hart all Christs benefits to be mine, and b maketh syn to dye in me, and stirreth me vp to righteousnes and holynesse of lyfe.

Question.

Seing there is but one onely God, why names thou the Father, the sonne, and the holy Ghoste?

a
Mat.3.16
17.&28.19
1.Joh.5.7
Esay 61.1
Psal.110.
b
1 Cor.12.11

Aunswer.

Because God hath so opened him self in his a word, that these three sundrye persons, are in substance but b one true & euerlasting God.

Question.

4

Now let vs come to the fourth parte, what

What calleſt thou the Catholike church?

Aunſwere.

The Catholike Churche is the a whole company of true faithfull people, which euer were ſince the beginning of the woꝛld in all places, which alſo be now and ſhalbe to the end of the woꝛlde. Of the which number I beleue that b I am one. I beleue that God c knoweth them all, and hath a d moſte tender care ouer them.

a Rom. 8.29 Ephe. 1.10 11.12.13 Mat. 16.18 Joh. 10.28 29.
b 1. Joh. 3.21 2. Cor. 13.5 Rom. 8. 16
c 2. tim. 2.19
d 1. Pet. 5. 7 Zacha. 2.8. Eſa. 49.15 Mat. 10. 29.30.

Queſtion.

What calleſt thou the Communion of Saintes?

Aunſwere.

The communion of Saints is the ſocietie that all we which beleeue haue one with an other, as a membeꝛs of one head Jeſus Chꝛiſt, wheꝛby we aꝛe b redy to communicate all Gods benefites, bothe ſpiritual & tempoꝛal, to the mutuall helth and comfoꝛt one of an other, accoꝛding to the meſure which

a 1 Cor. 12. 12 13.14.20 1. cor. 10.17 Ephe. 4. 15 et 5.30 Coloſ. 1.18
b Rom. 12 5 1 cor. 11.18 et 13.5 2 cor 1 1.28 Galat. 6.2 Phil. 2.1. 3.4

which we haue receiued of God in this lyfe.

Question.

What is it to beleeue, The forgiuenes of sinne.

Aunswere.

I beleue that Iesus Christ hath [a] wholye apeased God for my syns, and payd the ful punishment due to them, and therefore that they be freelye forgeuen me, and shal neuer be layd to my charge.

a
1. Iohn. 2. 2
Collo. 1. 14. 20. 21. 22.
1. Cor. 1. 30.
Esay. 53. 4. 5. 8. 12.
Rom. 3. 24. 15. 8. 10,
2 Cor. 5. 19.

Question.

What beleuest thou of The forgeuenes of synne.

Aunswer.

I beleue that after this lyfe ended, [a] my soule shall go to God that gaue it, and my body shal rest in the graue, vntyll the appointed tyme: and then I shall [b] see God in my flesche, and mine eyes shall looke vpon him, and this my body shall be made like to the glorious bodye of Christ, without all corruption.

a
Eccle. 12. 8
Luk. 16. 22
23. 24.

b
Iob. 19. 20.
1. Cor. 5. 34.
43. 44. 53.
Phil. 3. 21.
1. Thes. 4.
13. 14. 15.

Question.

Question.

What is it that thou sayest of Life euerlasting?

Answere.

I beleue that when God shall rayse againe thys my bodye, and ioyne it againe together with my soule, that then I shall lyue wyth a Christ for euer in his euerlasting kingdome of glory. a 1. Cor. 15. 53. 54

Question.

By what meanes do we attaine to this faith which thou hast here confessed?

Answer.

The holy Ghost hath appointed the preaching of the word to bee the ordinary meanes whereby he a worketh in our hartes this true and liuely fayth, and without this preaching of the word we can neuer haue fayth. a Roma. 10. 14. 17. 1. Cor. 1. 21

Question.

After that God by the meanes of his word hath wrought in our hartes faith, by what meanes afterward doeth hee strengthen the same?

This faith doth God ſtrengthen in vs by the ſelfe ſame preaching of the word, and alſo by the vſe of the Sacraments.

Queſtion.

What calleſt thou the Sacramentes?

Aunſwer.

Sacramentes be [a] outwarde ſignes ordayned of God for the greater aſſurance and ſtrengthening of our fayth, beyng vnto vs [b] ſure pledges of thoſe benefits of our ſaluation which we receiue in Chriſte to be ours, and are repreſented vnto vs by the outwarde ſinges of water in Baptiſme, and bread and wine in the Supper of the Lorde. They ſerue alſo for a marke of our profeſſion, whereby we differ from other people which be Heathen.

a Gen. 17. 11 Exod. 12. 3 4. 5. &c.

b Rom. 4. 11.

Queſtion.

How many Sacramentes be there?

Aunſwer.

There

There be [a] two Sacramentes that is to say Baptisme, and the Supper of the Lord. [a] 1. Cor. 10. 1. 2. 3. 4.

Question.

What strength of faith hast thou through Baptisme?

Answer.

I am taught & assured by Baptisme, that my syns are forgeuen me: For as the water washeth away the filthines of the body euē so should I through the holy Gost be thereby fully certified and perswaded that [b] the bloud of Christ being sprinckled vpon my soule by the [c] hand of fayth, hath washed away both the giltines of my syn, & the punishment due to the same: the fruit and effect wherof appeareth herein, that through the power of Christes death and resurrection I am [d] dead as touching syn, and rayled vp againe in newnes of lyfe: Which two things in whome so euer they appeare not, [a] Act. 22. 16. Mark. 1. 4. [b] 1. Pete. 1. 2. et. 3. 21. 1. Joh. 1. 7. Ephe. 5. 26. Tit. 3. 5. 6. Acts. 22. 16 [c] Actes. 15. 9. [d] Rom. 6. 3. 4. 5. 6. 7. [e] 2. Cor. 5. 17 Gala. 5. 24. 25.

they may well haue the name and title of baptisme, but in deede they are no Christians.

Question.

What strength of fayth do we fynde in the vse of the Lords Supper?

Aunswer.

The Supper of the lord through the holy Ghost, doth strengthen my fayth that I should not doubt, but as surely as I receiue my bread and wyne into my body to become wholy myne, so my [a] soule receyueth withal Christ with his [b] passion and righteousnes to be wholye myne, as surelye as if I had wrought them mine owne selfe.

[a] Math.26. 27 28. 1.Cor.10 16.17.&.11 24.25.et 12.13.

[b] 1.Cor.1.30 Rom.4.25. 2.Cor.5.21

Question.

Are not then the bread and wine in the Supper of the Lord turned into the body and bloud of Christ?

Aunswer.

The bread & wyne as touching their nature and substance, [a] are not turned: but as touching the vse of them, they differ from common

[a] Math.26 29. 1.Cor.10 16.17.&.11 26.27.28

mon bread and wyne in that they are apoynted of God to serue vnto vs as [b] seales and pledges of those benefites which Christ in his body wrought for vs.

Question.

In what maner oughtest thou to prepare thy selfe to the receiuing of these misteries? Aunswer

[a] In preparing my selfe to receiue the supper of the Lorde, I ought diligentlye to obserue these thynges.

First to [c] examine my selfe whether I [d] stand in faith or no, which I shall know if I feele my [e] hart [f] assured by the spirit of God, that the [g] punishment of my sins is fully discharged in Christ, and that whatsoeuer he hath done, pertayneth not onely to others, but euen [h] to me.

Secondlye, to examine my selfe whether I fynde my hart [i] inwardly sory for my syns, with an

[b] Rom.4.11

[a] 1.Cor.11.28

[b] 2.Cor.13.5

[c] Ephe.1.13 2.Cor.1.22 et.5.5.

[d] Ephe.3.12 Rom.8.15

[e] 1. John. 2 1.2. Esai. 53.6 7.8.9.&c.

[f] Ephe.3.17

[g] mat.26.75 Iere.4.4 Ioel.2.12 13 2.Corin.7 10,11

h Rom.6.4. 5.7.8.9 et.8.11 Phi.3.14

inward hatred and lothing of syn and an h earnest desyre and a sure purpose, wholye to conforme my selfe to the wyll of Gods word.

t Mat.5. 23. 24.

Thirdlye, if any offence bee betwirt others and me, that I t reconcile my selfe vnto them. All these things, although they ought earnestlye to bee considered in the k whole course of our life, yet then especiallye when wee come to the Supper of the Lord.

k Luke.1.75.

a Esai. 64. 6. Job.35.7. Psal .16.2. Luke.17.10

Question.

Nowe seyng wee bee saued by Christes workes without our deseruinges, wherto then nowe serueth our well doyng, or what auailet h it to do good workes?

b 1.Cor. 6.20 Matth. 5.16 1.Pet.2.12

Answer

c Colos. 1.10 Phil.1.27. 1.Th.2.12. Ephes.4.1. Ephes. 1.4. et.2.10. Luke.1.75.

We must do good workes, a not to deserue our saluation by them but by our woorkes to b glorifye God, in c walking as becommeth Gods children, d declaring thereby our thankfulnes to God for our redemption. Secondlye, by our

d Rom.6. 13. et. 12.1.2 1.Pete.2.5.

workes

wozks to [e] make our election moze certaine vnto our selues. Thirdly to [f] winne others to Christ by our holy life and conuersation.

[e] 2. Pet. 1. 10. Mat. 7. 17.

[f] Ga. 5. 6. 22. 1. Pe. 3. 1. 2 Ro. 14, 19.

Question.

What wozkes callest thou good wozks?

Aunswer.

Our wozkes can neuer be acceptable & godd in the sight of God, vnlesse in doing them wee keepe these twoo thinges. First, that they be framed accozding to the rule of Gods [a] lawes & cõmaundements and not [b] after our one deuises.

[a] Ephe. 2. 10. Colos. 2. 20. 21. 22. 23.

[b] Tit. 1. 14. Deu. 12. 32 Esai. 92. 13 Mat. 15. 9.

Secondlye, that they proceede from an hart [c] purged by faith. If either of these two pointes be lacking, our wozks are abhominable in the eyes of God, although they appeare neuer so glozious in the sight of men.

[c] Ro. 14. 23. Heb. 11. 6

Question.

Because prayer is our especial meanes which God wyll haue vs to increase our faith, tell me what belongeth to

true prayer?

Aunswer.

It is requisite in true prayer, that we obserue these fiue thinges.

First, that we make our prayers a onely to God, through b Christ, and not to Saintes.

Secondly, that we be c inwardlye touched with the neede of the thing we aske, hauing our minde wholy bent therupon, and not caried away with bythoughtes.

Thirdlye, that our prayers bee grounded vpon d Gods promises withfull assurance that they shall be graunted, so farre as the Lorde doth know them to be meete and needefull for vs.

Fourthly, that we e continue in prayer although we haue not our requestes at the first.

Fiftlye, that we aske not those thinges which wee f thinke good in our owne fantasye, but onelye g that which God commaundeth vs

a
Psa. 50. 15.
et. 81. 8. 9
Ro. 10. 14
Iem. 1. 5
Mat. 4. 10
b
Joh. 14. 13.
14. et. 15. 16
et. 16. 23
c
Rom. 8 26
1. Joh. 5 14
Ju. 4. 23. 24
Psa. 51. 17
et. 145. 18
2. Cro. 20.
12
Math. 6. 7
d
Jam. 1. 6
mat. 11. 24
Ju 11. 9. 10
11, 12. 13
1 Joh. 5. 15
e
Luke. 18. 1
2. 3. 4. 5.
Ro. 12. 12
1. the. 5. 17
Colol. 4. 2
Ma. 15. 22
23. 24. et.
f
Jame. 4. 3
Rom. 8. 26
g
Joh. 5. 14.

vs to aske of him: All whych chynges bee [b] contayned in the Lordes prayer.

[b] Math.6. Luk.11.1.2

Question.

Rehearse the Lordes prayer.

Aunswer.

Math.6.9

OVR Father which art in heauen, hallowed bee thy name. Thy kingdome come, thy wyll be done in earth, as it is in heauen. Geue vs this day our daily bread. And forgeue vs our trespasses, as wee forgeue them that trespasse against vs. And leade vs not into temptation, but delyuer vs from euyll. For thine is the kingdome, the power, and the glorye, for euer and euer. Amen.

Question.

What doest thou desire of God in this prayer?

Aunswer.

First I desyre of our heauenlye Father, that his name may be hallowed: first in his excellēt workes, which is, when we acknowledge [a] his mercy, wisedome iustice and prouidence, [b] he alone worketh althinges: and that [b] onely the

[a] Psal.113.2 3.8.145.1 Ro.11.36 1.16.27

[b] Iosua.24 14.15

Lord

1.Iohn5.21 Lord God be had in honoure, all
Pſ.81.9.10 other ſet aſyde. Secondlye, that
c his name may be [c] glorified in our
Eſai.52.5. godly lyuing and conuerſation.
Ezec.36.20.
Rom.2.24.

2 In the ſecond petition we deſyre that God his kingdome may come, that is, that he wyll declare him ſelfe to bee Kinge ouer hys [d] Church, in guiding and defen-
d ding it, in increaſing of the num-
Math.3.2. ber of the faithfull, in [e] thruſting
et.5.19.et. forth labourers into his harueſt,
13.31.32.33 and bleſſing their laboures, and
e [f] ſuppreſſing the rage of wycked
Mat.9.38. Tyrantes. Secondly, that he wyl
f exerciſe his kingdome ſeuerally
1.John.3.8 in euery one of vs, [g] killing ſynne
Ro.16.20. in vs, and all worldly care, and re-
g uiuing vs to righteouſnes of lyfe.
Ro8.10.11
13.et.6.6.
1 Joh.3.8.9

3 In the third petition we deſyre that Gods wyll may be done, that is, that we may [h] wyllingly in all
h thynges reſygne our ſelues to
Luk.22.42. Gods wyll, without murmuring
Titu.2.12. or grudging.
1.Pet.4.2.
1.Joh.2.17

In

In the fourth petition we pray that he wyll geue vnto vs, [i] walking faythfully in our calling, our dayly bread, that is, all [k] thynges needefull for our liuing for this present lyfe.

In the fift petition we pray that our synnes may be forgeuen vs, that he wyll not lay to our charge our syns, nor the punishment due to them, but that he wil accept the death and passion of Christ, as the full satisfaction for our syns, and that we may hereof haue [l] full assurance in our conscience, that the punishment of our synnes is fully discharged in Christ, and therfore freely forgeuen vnto vs, as [m] surely as we doo forgeue others: and that [n] we may loue one another, from the bottome of our harts, all desyre of reuenge set aside.

In the syxt and last petition we do pray God that he wil not leade vs into temptacion, but deliuer vs that

4
i
Gen.3.92.
Eph.4.18
2.Thes.5.8
10.12
1.Tim.5.8
k
Psa.145.15
& 104
5 27.et
105.16
Esay.3.1.
Psal.78.18
19.10.29
30.& 106.
14.& 17
1.2.3
l
Iohn.2.12.
Ephe.3.12.
Rom.8.15.
38.39
Ioh.5.19
20.
m
Mat.5.45
et 6.14.15
Luk.6.36
Iam. 2.13.
n
Mat.6 14
15.et 5.23.
24 44.
Ro.12.19.
6

o Ro.16.20. 1.Timo.4 17.18 Eph.6.10 1.Ioh.10.13 2.Pet.2.9

that is, that he o wyl not bring vs further into the battell wyth our spiritual enemies, then we by his holy spirit shal be able to preuaile and ouercome.

Question.

And why is this added: For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

Answer

p 1.Chr.29.3 Ro.11.36

Not onely to kindle in our harts to p desyre ỹ glory of God, but also to teach vs ỹ this praier is grounded vpon none other then on God onely: q that we should not thinke

b Psa.114.7

the b kingdom of God to be weake

c Deut.6.13 Ap.4.9.11 Ap.5.12.13 1.Chron.29. 10.11.12 13.

and voide of force and might. Also that c he onely is to be honoured praised, & glorified, and that his power is infinite, perpetuall, and euerlasting. And in this worde

d 1.Pet.5.11 Apo.5.14 2.Cor.1.12

d Amen. is expressed the feruaunt desyre to obtaine those thynges wheych we aske of God, and our hope is confirmed, ỹ those things which we aske are graunted vnto

vs,

vs, by which our consciences is pacified and so we end our prayers.

Question.

Tell me now briefly the effect of al that thou hast sayd?

Aunswer.

By the ten commaundementes I see my miserable estate, that I deserue death, damnation, & the curse of God, which must needes be payed, because God is iust: and whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell worketh in me fayth, which assureth me that the Sonne of God beyng made mā for me, hath euen in my nature suffered what so euer my synnes deserued, and hath made me with him the childe of God, & heire of euerlasting life. Wherof least I should doubt or wauer, he hath appointed two sacraments, as outwarde signes and tokens to bee seene and felt of mee: that as

as surelye as I see my selfe made partaker of them outwardlye, so the holy Ghost inwardly instructing me. I should not doubte, but inwardly to be partaker of Christ himselfe with all his benefits, hys raunsome, righteousnes and holines ~~to be myne~~, that in hym, and thzough him I shall haue lyfe euerlasting. And thus being bozne a new into this liuely hope by the holy Ghost, my wayes shoulde be directed and guided by the same spirit, to walke in holines and righteousnes all the dayes of my lyfe, Amen.